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TWENTY-FOURTH

ANNUAL REPORT

OF THE

LAWRENCE CITY MISSION,

PRESENTED AT THE ANNIVERSARY MEETING,

SUNDAY EVENING, NOVEMBER 25th, 1883.

LAWRENCE, MASS., 1883.

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LAWRENCE CITY MISSION.

Organized March, 1859.

Incorporated June, 1876.

OFFICERS.

PRESIDENT,	GILBERT E. HOOD.
SECRETARY,	Rev. CHAS. U. DUNNING.
TREASURER,	JAMES H. KIDDER.
AUDITOR,	GEO. A. FULLER.

MEMBERS FOR 1883–84.

GILBERT E. HOOD,
GEO. A. FULLER,
ANDREW SHARPE,
O. J. RANDLETT,
H. G. HERRICK,
Rev. CHAS. PARKHURST,
E. M. MOOERS,
J. H. KIDDER,
F. E. CLARKE,
FRED. C. McDUFFIE,
Rev. CLARK CARTER,
J. Y. BUZZELL,
JAMES B. LYALL,
ROBERT SCOTT,
Rev. W. G. WELLS,
N. P. H. MELVIN,
J. P. BATTLES,
HIRAM F. MILLS,
Rev. T. H. STACY,
Rev. W. E. WOLCOTT,
Rev. F. H. NIBECKER,
Rev. HENRY F. JENKS,
W. A. BARRELL,
Rev. W. J. HAMBLETON,
HUGH MILLS,
Rev. WM. LAWRENCE,
JOHN ALDRED,
Rev. E. C. BASS,
GEO. A. SMITH,
GEO. D. CABOT,
Rev. JOHN W. SAVAGE,
DANIEL W. LORD,
Rev. C. U. DUNNING,
HERMANN BRUCKMAN,
F. O. ZESCH,
Rev. R. A. McAYEAL,
Rev. A. E. WHITE,
JONATHAN SLEEPER,
Rev. E. P. F. DEARBORN,
Rev. GUSTAV HAUSSER,
Rev. WM. D. HARTSHORNE.
BENJAMIN J. CLARK.

ANNIVERSARY EXERCISES

—OF THE—

LAWRENCE CITY MISSION,

NOVEMBER 25, 1883.

The anniversary exercises of the Lawrence City Mission were observed at the City Hall on Sunday evening, the attendance being large, and the exercises of more than ordinary interest. The singing was congregational, led by Mr. W. H, Hamblett, and accompanied on the organ, by Mr. H. J. Gardner, and on the cornet by Mr. W. Chapman G. E. Hood esq. presided and the exercises opened with the singing of the hymn, "Blest be the tie that binds," after which prayer was offered by Rev. E. C. Bass. Remarks were then made by the president of the mission, G. E. Hood, esq. He said the poet who said he would not enter in his list of friends he who needlessly put his foot upon a worm expressed a natural sympathy, for all kinds of pain. We look with horror on him who purposely causes it; we do not like to look into cold cheerless apartments, where the mother is striving to keep her children alive and comfort them. We do not like to see bleeding feet peeping from worn out shoes. He who does not cause another to suffer does well; he who relieves suffering does better; he who seeks it out does still better; but he who gives of his time and money, does best of all. The city missionary is employed to do what we cannot spare the time to do. His funds are only sufficient to help over the bad places, to lift those who have hoped until the last ray of hope is gone.

The following report of the treasurer was read by Dr. J. H. Kidder:

SALARY FUND.

Balance on hand, Oct. 1st., 1882,	$ 29.00
Received from the Stanley Man. Co.,	100.00
Atlantic Cotton Mills,	150.00
Pacific Mills,	363.75
Washington Mills,	247.50
Pemberton Mills,	67.50
Everett Mills.	105.00
Lawrence Gas Co.,	25 00
Essex Co.,	150.00
Russell Paper Co.,	20.00
Arlington Mills,	100.00
Lawrence Woolen Mills,	22.50
Duck Mills,	45.00
E. Davis & Son,	10.00
Butler & Robinson,	10 00
Stanley & Co.,	15 00
Lawrence Lumber Co.,	20 00
Wright Man. Co.,	30.00
Total,	$1510.25
Paid C. U. Dunning salary,	1400.00
Balance on hand Oct. 1st., 1882,	110.25

RELEIF FUND.

Balance on hand Oct. 1st, 1882,	$59.26
Received from Tower Hill Cong. church,	10.75
First German church,	15.00
Free Baptist,	31.65
Haverhill St. Methodist,	78.85
Eliot,	93.50
Central,	202.00
Riverside,	10-00
First Baptist,	25.44
Grace,	204.00
Lawrence St.,	205 00
Garden St. Methodist,	100.00
Unitarian,	101.11
German Presbyterian,	20.00
South Congregational,	21.59
St. John's,	30.60
Second Baptist,	50.00
F. H. Hedge,	5.00
A Friend,	5.00
C. C. Closson,	5.00
W. F. Gile,	10.00
Bickneil Bros.,	100.00
R. P. Morrison,	5.00
Cash,	10.00
Seth Kincaid,	3.00
J. A. Wiley,	5.00
A Friend,	4.00
E. T. Burley,	5,00
David Secroid,	10.00
Cash,	10.00
Total,	$1435.75
Paid to the order of C. U. Dunning,	$970.00
Balance on hand Oct. 1st, 1883,	465.75

In addition to this there have been received by the City Missionary garments from individuals, and cloth from the Washington, Pemberton and Everett Mills, to the estimated value of $800.00, which have been distributed by him without appearing on the books of the Treasurer.

J. H. KIDDER, Treas.

I have examined the accounts of J. H. Kidder, Treasurer of the Lawrence City Mission, for the year ending Oct. 1st, 1883, and find them correct, with proper vouchers.

GEO. A. FULLER, Auditor.

Lawrence, Mass., Nov. 13, 1883.

BAND OF HOPE FUND.

RECEIPTS.

Balance on hand.	$59.56
From rent of hall,	202.10
Proceeds of sleigh ride,	17.80
From sale of badges,	7.77
Proceeds of 2 entertainments and paper,	261.40
Total,	$548.63

EXPENDITURES.

Paid rent of land,	$130.00
Gas bill,	23 58
Fuel,	33.00
Printing,	8.75
Sleigh ride,	15.00
Janitor,	48.50
Repairs and Incidentals,	23.06
Expenses of 2 entertainments and paper,	95.39
For "Temperance Banner,"	12.00
Total.	$389.28
Balance on hand Oct. 1, 1883,	159.35

I have examined the account of C. U. Dunning with the Lawrence Union Band of Hope, and find the same correct, with proper vouchers, for the year ending Oct. 1st, 1883.

GEO. A. FULLER, Auditor.

Lawrence, Oct. 27th, 1883.

After the singing of the hymn, "Blest is the man whose heart is kind," the president announced that the annual collections would be taken at the churches on the first Sabbath after Thanksgiving, and that hereafter the mission anniversary exercises would be held on the third Sabbath of October.

Rev. C. U. Dunning then read his annual report as published herein.

Rev. Henry T. Jenks was then introduced, and delivered the following address:

We have the poor with us, as Jesus told his disciples they had with them, and may do them good when we will; but the great question is: How to do them good and not harm? In the absence of special rules from the Master, the Christian practice has been to give to those who ask, but the result of this is to increase the number of the impoverished and the idle, who fill our large cities with a dependent class, which is a burden upon the industrious and thrifty. How to deal with these, without increasing the evil that is sought to be remedied, is one of the most perplexing problems of the times.

Two recently published books, entitled, "What Social Classes Owe to Each Other" and "How to Help the Poor," indicate in their titles the problem, and in their contents help to its solution.

The writer of the first begins with the proposition, which seems to be the ground on which most of the charity of the world rests, that there are groups of people who have a claim to other people's labor and self-denial; but throughout, his book aims to refute it and to show that no class has any claim upon any other beyond that of "good-will, mutual respect, and mutual guarantees of liberty and security. If this be not so, "poverty is the best policy. If you get wealth, you will have to support other people; if you do not get wealth, it will be the duty of other people to support you."

The accumulator of wealth is not under obligation to return to society part of his accumulations, at the risk of being branded as its enemy, if he decline to do so. We urge prudence, forethought, thrift upon the young. for their own benefit, and to make them useful factors in the progress and permanence of society. When they practice on these principles, they become, in larger or smaller degree, capitalists. When they become so, do they become enemies of society? By no means. Capital is the benefactor of society, and those who possess capital are, in spite of themselves, in the agencies they set in operation—society's best friends.

The giving to the indolent as a free gift the advantages, comforts and blessings, for which the industrious have had to labor, is the injustice of much of the prevalent form of charity. It is not fair to add to the burdens naturally resting on the industrious man the support of such as are too indolent to work.

The new charity says we have been fostering dependence, we have burdened the self-supporting for the sake of the idle, and thereby, while meaning well, have been injudicious; let us now change our course, and let our disposition of charity be regulated by wisdom and prudence.

In saying our methods of administration have been injudicious, I would not discourage giving, but only that indiscriminate giving, which directly encourages beggary. This point was illustrated by a number of instances from the book, "How to Help the Poor," which showed the importance and need of investigation as a prevention of imposture. In responding, without investigation, to an appeal for aid, we tend, in the words of an English economist, to increase and perpetuate that want of self-reliance and providence,

which is the coming defeat of the poorer classes.

Earnest, sincere workers for the poor, like Octavia Hill and Edward Denison, question the expediency of much that we call charity. The former says much of our own charity has been unkind. We have been fostering improvidence, when we should have encouraged thrift; we have made paupers by doing the easiest thing, instead of the best thing, and our well meant kindness has brought demoralization and disgrace. Mr. W. Stanley Jevons, an English economist, lately deceased, says: "True progress will tend to render every class self-reliant and independent. Self-help is the truest kind of help, and you confer the greatest benefit upon a person, or class of persons, when you enable and induce them to do without your aid for the future." He questions decidedly the wisdom of our medical charities, the form of charity against which least objection is to be brought, and of a large part of private charity, on grounds similar to those already mentioned.

Edward Denison favors working-men's clubs, coffee palaces as substitutes for gin palaces, resorts where the poor man may find what his richer neighbor gets in his own parlor, and in providing these the rich may help the poor, in ways which will not destroy his self-respect, and prove himself his brother's keeper; but above all he emphasizes the need of friendly advice. This all need, rich and poor, high and low.

The new charity says we will not give alms, but will supply a friend. It is not easy to say to what extent the new charity may be carried. One direction in which it is working is, in helping men to be provident, and in emphasizing the idea that pauperism and beggary are disgraceful if not criminal.

Paul proclaimed a truth which should enter into all administration of public charity, when he said "he that will not work, let him not eat." "How could men," says a recent writer on charity, "see in begging a punishable offence, so long as they did not see that in work there lay a duty to be performed by all?"

The value of the work test and the justice of its application was considered at some length, and illustrated by examples, and the speaker concluded as follows:—

"There is a sense in which we are our brother's keeper. We recognize it when we provide hospitals for the sick, churches for public worship, free schools for the instruction of the young. We ought now to go farther, and in the interests of public charty and public helpfulness, add to our schools the training that shall teach that labor is honorable, and encourage man to practice it. "Industrial education is the only solution of the incompetence and well-nigh hopeless inefficiency of the poorer classes." Here the true work must begin. Within the last week the school committee of this city has been petitioned to make sewing a required study in the schools for girls. This has been in Boston, for a long time, no experiment. Representatives of the Boston schools came and testified of the merit and value of this teaching there. Their arguments need not be rehearsed. The girls were made diligent and neat by the instruction, useful at home, charitable to one another, self-respecting, and self-supporting. Moreover it proved a safe-guard for virtue, an influence restraining from vice. Farther carrying out the same plan, the school committee of Boston have now provided for introducing the elements of manual training into the schools for boys. Nothing could be more helpful or promise better results than these steps. Add to them the free evening schools, the provisions for art education, the coffee houses, and such institutions as the Wells Memorial, for working men, and the way is indicated in which we may prove our brothers' keeper, by helping him help himself, and develop the good in him, far more effectually, than by our occasional and intermittent gifts of food or clothing, or worse than all, of money, which, expended injudiciously, only aggravates the evil, the well-intentioned bestower ignorantly sought to cure."

After singing of the hymn, "What shall we render bounteous Lord," Hon. A. C. Stone was introduced, and spoke as follows:

I have been asked to say a word at this anniversary of the Lawrence City Mission, and it occurred to me as I came into the hall to-night, and saw the apparent interest in this good work as it is exhibited by the presence here of so many noble minded, good and true men and women of Lawrence, that surely you could need nothing of encouragement or advice from me. I am not competent to give you advice, but if my word or advice shall be the least encouragement to our excellent friend the City Missionary, or shall in the least degree serve to furnish him the nerve and patience to do his work, which in many cases must require the utmost patience and good nature, or if I shall serve the purpose in ever so slight a measure to unloose the purse strings of your generosity still wider, so that his hand may be staid and supported at his labors, then shall my purpose have been more than fulfilled.

The Lawrence City Mision is one of the prominent institutions of the city. I venture to say that it stands prominent among the well defined and sustained organized charities of our city. In saying this I am not unmindful of the very excellent charitable work that for so many years has been carried on through the relief fund of the Grand Army of the Republic. I know a good deal of that work. I have had occasion to appeal to a generous public for funds to replenish its relief treasury, and the response has always been cordial and ample. I have seen it carefully dispensed to our old comrades and their widows and orphans, and to-day, as has been the case for so many years, there are scores of old soldiers and their families who are the deserved and grateful recipients of your generostiy as dispensed to them through the relief fund of that organization.

Nor am I unmindful of that noble christian charity which is being carried on to such good purpose by the ladies of the Union Charitable Association, through the combined efforts both in the Invalids Home and Day Nursery, and as their outside work. The building which they have erected, as a monument to their fidelity in the cause of true charity, and the daily nursing and care of so many unfortunate sick, is one of the noblest works that is being carried on in our city. Nor do I forget its auxiliary, the Flower Mission, through whose beautifully kind and ministering care, so many sick rooms are made bright and pleasant and so many a weary heart is made glad. And then the poor and unfortunate and needy in every parish and church organization, are looked after with more or less fidelity and care, and many of their wants relieved, but I am sorry to be obliged to assert from what I have observed, that the injunctions of the Master, concerning the "poor that we have always with us," are far from being observed in our churches, and that the love of God, which is supposed to actuate their members, does not always exhibit itself in their love of their fellow men. These which I have enumerated and many others which exist among us are all of them most excellent charities, doing a work which could only be done perhaps through their channels, but these are nearly if not quite all of them what might properly be called class charities, they are denominational and sectional for the most part, caring, it is true, for those of their own section and brotherhood, but turning away from the applicant who does not possess the shiboleth of their faith.

But the Lawrence City Mission looks not to the color, the nationality, or the race. It inquires not for the creed or belief, it goes among those who have no church or brotherhood affiliations. It cares for the friendless and the homeless. It sees to it so far as the strength and time as our excellent missionary will permit, and he has the funds at his disposal, that the poor and the outcast, those who are suddenly overwhelmed with grief and disaster, the temporarily unfortunate and the sick are relieved of their hunger and their nakedness and that the pillow of their grief is smoothed out. He takes them by the hand and leads them across the bridge. He is the good Samaritan who stops by the wayside to bind up the wounds of any who have fallen out, and to whisper words of cheer and encouragement to the sick at heart. Especially in the community of Lawrence, where a large part of our population are of such a shifting nature, where so many of our people depend on their daily work for their daily bread, do we find the need of just such an organization as this. Some one, who perhaps gets stranded upon our shores, or is suddenly brought to grief, and has no friend upon whom to call, is continually coming to Mr. Dunning for relief. His field of action is as broad as the city limits.

I believe it is conceded by all the best writers and acknowledged by all who have had much to do with the work of charity, that a system

of well organized charities is much the best that can be adopted; that the same amount of money will do much more good if dispensed through the channels of an organized charity than by individuals.

Individual alms giving is often justifiable and commendable, but never unless the character and surroundings of the recipient are well looked into, to see if he is worthy and needs the gift bestowed. Nothing can be more beautiful and praiseworthy than the practice which I know has obtained to some extent among us, of searching out by our young ladies of some poor family who perhaps are too proud or modest to ask for alms, and making them happy by relieving their wants. I would not be understood to interpose an objection in such good work. They are following in the footsteps of the Master. But indiscriminate individual alms giving upon the street, or at your doors, is not true charity. It may proceed from a benevolent heart, it may be the product of a generous nature. Apparent want may be thrust suddenly upon your attention, and your first impulse is to relieve it, you give without thought or inquiry, and you never know the disposition of your gift. Often from some feeling of pride or selfishness or to rid yourself hastily from the applicant you bestow your gift. This kind of giving which I have just described, this individual indiscriminate alms giving is more often than otherwise pernicious in its results, it promotes crime, and poverty and intemperance, and is the father of pauperism. All street beggars and those who ask alms at your doors should be firmly refused. Refer them all to this kind and christian hearted man, who can ascertain if they are honestly poor, and then give him plenty of money to relieve all the actual wants. Here is an organized christian charity, through which we may all do our work. Fraud and imposition cannot easily be practiced upon Mr. Dunning, the dollar and the cast off garment given through him go to relieve actual hunger and to keep out the cold. If your charities to the poor are disbursed through him, the vicious and the intemperate, and the lazy will not feed their vices and keep them alive through your munificence. Upon this anniversary day of the Lawrence City Mission, as Mr. Dunning is giving us an account of his stewardship of the past, and stands upon the threshold of a new year. I take his hand and bid him God speed in his service of the Master, and ask you, and all the citizens of Lawrence whom God has blessed, in the name of, and for the sake of, sweet charity, to give him of your abundance, that, through his kind and ministering care, the hungry may be fed, the naked be clothed, the sick raised up, and those to whom the world is dark and cheerless may hear his kind and patient voice, calling them to look upon the Master and follow in his way.

At the conclusion of the address, the doxology was sung, and after benediction was pronounced by Rev. Mr. Nibecker, the audience was dismissed.

TWENTY-FOURTH ANNUAL REPORT

—OF THE—

LAWRENCE CITY MISSION.

Seneca, the stoic philosopher, said that "man was born for mutual assistance; to stretch his hand to the shipwrecked, show the path to the wanderer and divide his bread with the hungry." Such words would well become a Christian. Helpfulness, is a law belonging exclusively to human society. As a rule, there is no mutual assistance among the lower order of animals. If they are sick, or maimed, or in any trouble, they must bear it alone. There are no physicians, no dispensaries, no hospitals among them. No remedies are applied, or efforts put forth to ease, or restore; nor is there any provision made to provide the helpless, by misfortune, with either food or drink; therefore death often follows from a very slight injury. Each animal must do and care for self, or die, so that there are no poor animals; no paupers or beggars among them. Those animals fit to live, and that do live, are self-supporting, others must die for all that their fellow animals will do to avert the catastrophe. This care and help of one human being for another, is that which preserves alive such as, by reason of weakness and infirmities, the lower order of animals leave uncared for, as those unfit to live.

As civilization advances, as come to know more of their relations to God and to their fellow creatures, the poor are developed and multiply as objects of pity and of compassionate help. And now civilized Society is asking with anxiety, and not without reason, "What shall be done with the poor?" for they are here, and here to stay, multiplying greatly, in some localities, while multitudes of them are hurrying on to the worst forms of poverty.

Sentimental Souls, like Charles Lamb, say "Give and ask no questions." So said ancient Rome, and passed a law that a certain quantity of corn should be distributed monthly by any citizen, without question, and without any payment whatever, (And such generous souls live now). The result was that soon no fewer than 320,000 of her citizens applied for this monthly help, and received it. And history tells us, that the Corn-laws of Rome were among the most fatal factors in the decline and fall of the Roman Empire. As one has said "They created the monster "Pauperism," in violation of all moral and social law; and in their extremity, it turned against them with a terrible retribution."

These facts teach us that indiscrim-

inate giving, is not the answer which the poor question demands, destroying as it does, self-respect, independence and ambition; and at the same time encouraging unthriftiness and improvidence. Such giving weakens the responsibilities of parents and children, and others whose natural relations lay them under obligations, and so we find indigent relatives, thrown by well-to-do kindred, upon the state, the city, or private charity for support, which is an evil with many bad features.

Society is waking up to the opinion, that the relief question is best answered by Charity Organizations. Indiscriminate individual giving has every where proved a failure. Nay more, since numberless charitable hands are now withholding charities from all-comers, both worthy and unworthy, for fear of imposition, from which they have so many times suffered. But this course is also a mistake; there is a better way.

THE LAWRENCE CITY MISSION

nearly 25 years ago, was a far-sighted and wise scheme to meet, so far as a single society can do it, the conditions and needs of those needing temporary relief among us, and at the same time, to save the waste of charities upon impostors and drones. In this it has done a great work. The dollar given through its agency, is worth far more for relief purposes, than that given without investigation at the door. In the one case the donor may be reasonably sure that his dollar did good, in the other case not.

In looking over the past year, there appears much occasion for thanksgiving to the Great Dispenser of events.

No prevailing epidemic, no desolating scourge, no extensive conflagration, or catastrophe has visited us. These misfortunes always bear heavily upon the working classes, reducing many to poverty, and so increase the demand upon charitable institutions and people.

The immediate effects of the *strike*, are fast passing away, and nearly all those who were then helped are now self-supporting.

The indigent classes generally have done unusually well in providing for themselves, while necessitous cases, so far as their condition was known, have been easily cared for, and had it not been for that

RIVER OF DEATH.

DRINK, which flows through our city emitting odors more foul and offensive, and causing ruin more wide spread, than the much complained of Spicket, most of the sorrow and destitution which was experienced by all classes, would have been saved.

What a shame that such a curse should be permitted to have a place among us, while a thousand half-fed, half-clad mortals, lift husky voices and skeleton hands to us, to save them from their sad condition! But God the avenger of oppression, will settle this account with us to our dismay, and our excuses will be as worthless as ropes of sand.

The question has been asked, who are the poor and how are they aided?

Not all who wear home spun garments or a sad face, or who speak in doleful tones are poor.

THE POOR

are of two classes, technically called *the deserving* and *the undeserving.* To the first of these only, have such organizations as this much to do by way of material aid, These have been so well described by another that we quote. The deserving poor are

1. Those out of employment who are able and ready to work, whenever work can be had.

2. Those who have insufficient work and are ready to do more.

3. The temporary sick, who if well, would be wholly or partially self-supporting.

4. The partially crippled who can earn only an insufficient support.

5. Persons with very young children who would gladly work, but are prevented from so doing by the necessities of a young family.

To these the hand of charity must be, from time to time extended. Yet even here caution is needed, for we find that honest poverty has its comparative and superlative character. Applicants grading gradually down from worthy, to less and least worthy.

Among the deserving poor there is a class who may be styled the

HOPELESSLY INSOLVENT.

A people who will always be poor from the necessities of the case. They can never rise above a certain point, they can never gratify any of those generous impulses that rise up in human souls, nor lay by anything with which to meet the contingencies of sickness and old age. These are weak ones who go to the wall in the great struggle of life. With power and capacities less than many of their fellows, they must take inferior work, inferior wages which are insufficient for an independent support. Many of them are well disposed, but are utterly incapable of getting on in the world. They try and try again, and their failures are as many as their trials. To the helpfulness, of charity, to Hospitals Asylums, and Benevolent Societies, with which Christianity is so well furnishing the world, do these owe their continued existence.

Let the degradation that follows the yielding to appetite and evil desires, be cared for by wise law makers. Let sanitary regulations, provide against malaria and pestilence; but generous hearted charity must stand forth, with food in one hand, and clothing in the other, to keep the wolf from the door of the worthy poor, whose presence is more a benediction than misfortune.

The undeserving poor are everywhere set down as

1. The shiftless who are too idle to work.

2. The improvident who squander their means, when they can earn more than enough for their support, and so beg when work is slack.

3. The dissolute, who drink or gamble away their means, and unfit themselves for steady work.

4. The confirmed pauper, who

finds it easier to beg than to work, and often times more profitable.

5. The tramp, who goes from town to town under pretence of seeking employment, and who is but to often a thief.

Gifts to these is waste, except in the form of counsel, words of warning or providing them work. They clearly have no right to relief at the hands of private or organized charity. These are the ones who go from house to house in all descriptive garbs, with sad stories to tell in doleful tones; these have brought honest poverty in to disrepute, and so made the lot of the worthy poor harder still. Do you say that it is difficult to distinguish them from the deserving? 'Tis true, and like their demon master, they sometimes appear as angels of light.

One Saturday evening a little time ago a neat appearing woman called at the house of one of our charitable citizens with a story of destitution. She wanted $2.00 with which to buy food and fuel for herself and two hungry and cold children. She was sent to the City Missionary with instructions to give her the money on his account, if found worthy. At first she made a good inpression, but questions made her uneasy, she could not tell the number of her house though she had lived there several months. We began to be fearful, but there might be real need; as a test, a small order for groceries was given on a store near by, which did not seem to please her. She went away; after a little time we went to the store, to see if the order had been presented. It had not, nor had it been, on Monday morning or evening. We then countermanded it. It is clear therefore, that the story of hunger, was a fabrication. And here it might be well to remark that, if relief is given, to do it by written orders is the safest way.

To sift out this troublesome class from among the worthy poor, it is conceded on every hand, that charity work must be administered upon some plan, by which the history of applicants for aid may be known. A plan by which each benevolent society in the city may know what others are doing for the applicants, and so see what further need of help there is, if any.

We keep a record of each case aided by the Mission, and as much of their history as possible. This record has been of invaluable service to your missionary, and often to private individnals, as a book of reference, enabling us to arrive at the merits of a case, with a good degree of accuracy.

THE CONFIRMED PAUPER

is a character which is to be turned over with resolution to the legal forms of relief; to be dealt with according to Statutory law, that such as are able-bodied, may be compelled to render an equivalent in work, for what they receive. They are the beggars which prey upon society, who have lost self-respect and ambition. They have long been supported by charity and expect to be to the end.

Archbishop Whately once said, "If you pay a man to work he will work: if you pay him to beg he will beg." Precisely so! If a man can get a

better living by begging than he can by working, there is a great temptation to leave the less, for the more profitable. No doubt that beggars often eat richer food and wear costlier cloth, than the ordinary working man can afford to do, and support his family. Surely this ought not so to be. Honest earnest toil should reap the richer reward.

We are told sometimes that applicants for aid at the houses, when referred to the City Mission, reply,

IT IS HARD TO GO THERE.

But why? Surely we have money and clothing, with which to help the deserving, and we are there to do that very thing. And no person appearing to be worthy of temporal help, fails to get it, though in a way we judge best to meet the necessities of the case.

And then there can be no fear on the part of the worthy poor of damaging exposure. We respect the desire to be independent of charity, and would not betray confidence.

Is it not from causes which charitable people should not regard. We submit whether their hesitancy to go to the mission may not arise.

1. From the fact that they know themselves to be unworthy and so fear sharp investigation. We have known persons to suddenly leave our rooms because they were called upon to tell why they needed help. Last week a woman came to us with a card from a clergyman. Her story was that she and her husband had just come to the country, that they could not get work, that her husband was walking the streets spitting blood, that they had had no breakfast. Mrs. Dunning said go and call your husband in that I may see him, while I am writing an order for a dinner for you. She went out and has never returned, but we have heard that she was about at other houses with the same story.

2. May they not be old beggars, well-known at the mission rooms, and knew that it would be useless to apply, and so dread to come?

Or may they not object to go to the city mission because they want gifts richer in kind and quantity than the need would warrant their receiving.

Doubtless some are naturally timid but in most cases, we think that diffidence is assumed for a purpose. The City Mission gives only necessaries, luxuries belong to those who are self-supporting.

An English economist claims that "gratuitous relief must be given only under such conditions as will prevent persons asking for it." "The conditions," he says, must be disagreeable in order to be deterrent." This may sound harsh to some, but is there not a measure of truth in this opinion? enough at least to forbid promiscuous giving of anything, or ever giving just to get rid of a troublesome applicant? If the view of this writer is correct, is not the fact that beggars find it hard to apply for help, at the mission, one which commends its administration rather than reproaches it. We would not designedly make it hard to ask for help, only as the getting at the truth

makes it hard. Witnesses who have truth to conceal rather than reveal. Sometimes finds the witness stand, a trying place. As, to

HOW THE POOR ARE RELIEVED

we answer first, by the following statistics: Calls for aid, 1476. Visits made 842, which does not include the very large number of visits made by Mrs. Dunning and other ladies, on the poor at our request, and for the furtherance of the mission work. Number of persons aided 1027. Garments distributed 1813. Yards of cloth given 1507. Funerals attended 14. Temperance Pledge administered to adults 20, to children 203, total 223.

We are painfully impressed that these statistics convey an unsatisfactory idea of the work of the mission. The figures representing the visits, tell not of the time spent or the efforts made in these visits to lead the depraved to seek a higher life, of the weak who were strengthened, of the disconsolate who were encouraged; of the sick who were comforted. These figures tell not of the benefits coming to the poor, through your mission, in the ways of the best legal council when needed (which is frequent,) and of the best medical advice and attendance had in sickness, and all without cost to them. They tell not of the many little friendly offices, such as the writing of letters, the mediating between enemies, the saving of some from trustee processes, of others from the sorrow of being driven from house and home, by securing for them more time to meet their obligations.

If the children, saved from brutality, if the friendless and homeless girls rescued from the clutches of human demands placed in sheltering arms, or sent to their country homes, from which they were too young to have wandered. If the kindred of the dead stranger, to whom was sent decently uncoffined the remains of their loved one; if all these and more could speak surely it would be only in words of appreciation of an organization as this mission is and of thankfulness for the personal service it had rendered them. Indeed, the amount expended, in carrying on this work of charity bears little comparison to its usefulness to unfortunate of all classes.

In the administration of the past year, your missionary has endeavored to act upon the principles which the light of nearly 12 years of experience and observation has shown to be the soundest and the best. If there has been error, it has been the fault of the head and not of the heart. We have come to know that each new case is as much study, to rightly deal with, as is each new patient of the physician. Remedies cannot be administered carelessly in either case, with safety or benefit. The constitution of the patient, early habits, present surroundings symptoms and their cause must all be taken into the account in either case, before the true remedy can be applied.

Imaginary poverty must be treated as imaginary sickness. Laziness, called by some afflicted with it "con-

stitutional weariness," requires severeer treatment than most acute ailments.

In our effort for the poor we start with the idea that the City Mission is not smply an alms-giving organization. We have indeed given of the money which was contributed, but not for legal reasons, nor in legal ways, nor in large amonnts. We have given, but not to all comers, (450 applicant, having been dismissed the past year, unaided,) discrimination being made between the poor man and the pauper, the one having a claim upon private charity, the other none. We have aided the poor by acting the part of a friend in need. Our time, our professional experience, our relations to society have often been of more service to them, than any ordinary contributions of money could be.

Octavia Hills idea we have proved to be a true one, that "though you may send your money, and send it by those who use it wisely yet the gift is a very poor one compared with that of *yourself*." "It is you," she says "who are wanted there, your love, your knowledge, your sympathy." The visits of your missionary to the homes of the poor, which encouraging to the sick and troubled, have much enhanced the value of what was given for their physical comfort, for sometimes on leaving more thanks have sometime been expressed for the former than for the latter. In the distribution of alms, we could only aim at the toning down of the worst aspects of poverty, and for the time to make the adverse fortune of the poor more endurable. We could not restore the lame but we could provide him with a crutch. We could not restore defective vision, but we could provide eye glasses. We could not heal the sick, but we could provide a comfortbale bed. We could not hinder the sick from dying, but we could read to him the word of God, tell him of a Redeeming Savior, and kneel beside his bed in prayer. and cheer him as he stepped down into the valley of the shadow of death.

ONE VEXING QUESTION

has not been solved. It is, how to keep the suffering family of an incorrigable drunkard or idler, and not help *him*. As the rain from heaven falls upon the just and unjust, so our benefactions sometimes indirectly fall into the hands of evil ones. And so our good is evil spoken of, but we can't help it. We must patiently wait for some work-house to be established when these vicious ones can be confined, be compelled to work for their own living and for the support of their families.

We aim at the prevention of poverty, pauperism and crime, and the making of good citizens by

OUR BAND OF HOPE WORK.

The boys and girls of the present are to be the men and women of the future. From the ranks of the children of to-day must come the drunkards—the drones—the thieves—and the tramps of the next generation. We have therefore, thought it our duty to do what we could to instruct the children—whom we could gather each week—in the principles of sobriety—the disregard of which, is to-day,

America's dark angel. For our country's sake we hope that the day is not far distant when some text book on alcohol, and its effects upon the human body will take its place in our public and private schools. Of these children's meetings there have been 48, with an average attendance of 75; 203 have been pledged to total abstinence and received into the organization.

THE SEWING SCHOOL

though small, is doing a good work. The 5 faithful teachers of several years past, have this year too, done what they could to teach the 120 different girls who belong to the school, the right use of the needle, and to inspire them with an ambition to know how to make their own clothing. Their chief difficulty is in securing regularity of attendance, so that the progress of many is comparatively slow. It is one of the great misfortunes of perhaps hundreds of indigent mothers of our city, that they do not know how to sew. The stitch in time that saves nine they cannot take, and so they, and their children, generally present a dilapidated appearance to the loss of self-respect, and that respect, that children should have for parents and for each other.

The late petition of citizens to the school board, to introduce sewing in the public schools, is a move in the right direction, as viewed from the standpoint of a city missionary.

OUR SABBATH WORK.

A preaching service, a Sunday school and service of song at the Prison, together with the supplying of vacant pulpits, and sunday school and temperance addresses, have hardly left us the Sabbath as a day of physical rest. Yet the pleasure felt in the performance of these duties, was in itself refreshing, being a change from the mournful work of the six week-days in the walks of poverty and sorrow.

WE REJOICE

to see our city spreading out into new paths of usefulness as it grows in age and size. The prosperity of the Ladies Union Charitable Society is gratifying, whose new Hospital and Day Nursery is a continual blessing. The Flower Mission was never more vigorous than it has been the past year, and though the flowers are gone, the ladies are continuing their weekly visits to the sick and infirm, with cheering words and needed delicacies, and sometimes with more substantial comforts.

Dear friends—I cannot close this report without reminding you, that in March next, the Lawrence City Mission will have reached its 25th birthday. For a quarter of a century it has done a work which God, Himself inspired, and by which the poor of this city have been blest.

Ought a generous and public spirited people, as Lawrence citizens are, to let this period pass without services and gifts, appropriate to, and appreciative of, the work it has done and shall do in the time to come?

The City Mission needs a home, a building where all its varied work could be carried on, and in which it could enlarge itself in directions of usefulness, which now it cannot do. Initiatory to this, a lot of land, centrally located, should be at once secured by the friends of the Mission, and we have been assured by enterprising persons that with this it would not be long before a substantial mission house would be built, the income of which would nearly, if not quite, meet the current expenses.

May God speed the thought!

THANKS ARE DUE

and are hereby extended, to the many friends who have assisted us in our work the past year, in such a variety of ways, and as "one good turn deserves another," may we not expect a continuance of your generosity in the year to come!

Respectfully submitted,

CHAS. U. DUNNING.

CONSTITUTION AND BY-LAWS

—OF THE—

LAWRENCE CITY MISSION.

ARTICLE I. NAME.

The name of this Association shall be the "LAWRENCE CITY MISSION."

ARTICLE II. LOCATION.

This Association shall be established and located at Lawrence, in the County of Essex, of the Commonwealth of Massachusetts.

ARTICLE III. PURPOSE.

The purpose of this Association is the management and direction of such of the public charities of the City of Lawrence as may be entrusted to it, together with a general philanthropic and moral work.

BY-LAWS.

FIRST.—MEETINGS.

The regular meetings of the Lawrence City Mission shall be held at such time and place in the month of October, each year, as the City Missionary shall appoint; and notice thereof shall be sent by mail, at least three days before.

SECOND.—SPECIAL MEETINGS.

Special meetings may be called at any time by the City missionary, notice thereof being given in the same manner as the regular meetings.

THIRD.—OFFICERS.

The officers shall be a President, Secretary, Treasurer and Auditor. The City Missionary shall be ex-officio Secretary.

FOURTH.—DUTIES OF OFFICERS.

The duties of the officers shall be such as usually pertain to their position, and such as the society may impose upon them.

FIFTH.—TERM OF OFFICE.

The officers shall hold office for the term of one year, and until their successors are appointed.

SIXTH.—MEMBERS.

New members may be admitted by vote at any regular or special meeting.

SEVENTH.—ALTERATIONS.

These By-Laws may be altered or amended at any meeting of the Corporation regularly called, notice of the proposed alteration being given in the call for said meeting.

FORM OF BEQUEST.

I give and bequeath to the LAWRENCE CITY MISSION, in the City of Lawrence, Massachusetts, for the purposes of the Mission, and for which the receipt of the Treasurer for the time being shall be a sufficient discharge.